SOME NEW BOOKS The Federalist: Madison's Contribution

SECOND ARTICLE. One of the most important questions raised and debated in the State Conventions called to

decide whether they would accept the proposed organic law was this: Had the Federal Convention authority from its constituents to frame and submit a mixed Constitution embulying national or consolidative as well as purely federative elements? This fundamental inquiry is considered with the careful attention which it plainly demanded by Madison in the fortieth paper of the Federalist. He begins by admitting that "the powers of the [Federal] Convention ought in strictness to

be determined by an inspection of the commis-

sions given to the members by their respective

constituents," This seems indisputable, but

Madison proceeds to seriously qualify his ad-

mission by adding: "As all of these [commis-sions, however, had reference either to the recommendation from the meeting at Annapolis in September, 1786, or to that from Congress in February, 1787, it will be suffielent to recur to these particular acts." That does not seem quite sufficient. It might also be pertinent to ask whether, whenever the commissions given to delegates to the Federal Convention depart from the recommendations above mentioned, such divergences were deliberate or accidental. t let us listen to Madison. He points out that the Annapolis meeting advised the appointment of Commissioners for the purpose of devising such further provisions as shall appear to them necessary to render the Government existing under the Articles of Confederation adequate to the exigencies of the Union, Here, apparently, were contemplated only mod-Meations of the old Articles, whereas the Conmitution proposes a materially different and practically new system. The recommendatory act of Congress is even more narrow and explicit in its terms. It resolves that a Convention shall be held for the sale and express purpose of recising the Articles of Confederation in such a way as to render the Federal Constitution adequate to the exigencies of government and the preservation of the Union. Madison contends that" from a comparison and fair construction of these several modes of expression," the Philadelphia Convention was authorized "to frame a national Government adequate to the exigencies of government and of the Union, and to reduce the Articles of Confederation into such form as to necom-plish these purposes." Now he is perfeetly alive, as he shows throughout his Federalist papers, to the essential distinction between "national" and "Federal," and, of course, the state of things prevailing under the then binding Articles exactly satisfied the definition of " Federal." On that very ground Madison bases an ingenious argument that pince the main purpose must be presumed to have been contemplated rather than the methods of attaining it, or that, in other words, the means must be sacrificed to the end, the authors of the mendations named must have had in view a national rather than a Federal Government. Why? Because an "adequate Government could not possibly, in the judgment of the Federal Convention, be effected by alterations and provisions in the Articles of Confederation. "Let, then," is his conclusion "the most scrupulous expositors of delegated powers declare whether it was of most importance to the happiness of the people of America that the Articles of Confederation should be disregarded, and an adequate Government be provided and the Union preserved or that an adequate Government should be omitted and the Articles of Confederation preserved. Let them declare whether the preservation of these Articles was the end. for securing which a reform of the Government was to be introduced as the means; or whether the establishment of a Government decreate to the national happiness was the end at which these Articles themselves origsally aimed, and to which they ought, as in sufficient means, to have been sacrificed." Whatever may be thought of this argument from the point of view of formal logic, the remises (that is to say, the recommendations) being kept in sight, there is no doubt that it proved decisive.

Having assumed this fundamental position, Madison to some extent retreats from it by insisting that a national and adequate Government could be constructed without going beyoud the introduction of alterations or provisions in the Articles of Confederation. At some length he argues-we state only his conclusion -that "the great principles of the Constitution proposed by the Convention may be considered less as absolutely new than as the expansion of principles which are found in the Articles of Confederation.'

But, after all, Madison is forced to acknowledge that "in one particular the [Federal] Convention have departed from the tenor of their commission." He refers, of course, to the point on which so much stress was afterward laid by Webster, "Instead of reporting a plan requiring the confirmation of the Legislatures of all the States, they have reported a plan which is to be confirmed by the people, and may be carried into effect by nine States only." It is curious to find Madison dismissing this objection with scarcely any comment on the ground that, being frivolous, it had "been in a manner waived by those who have criticised the powers of the Convention."

In the final paragraphs of this paper, perhaps in its significance and influence the most remarkable single paper penned by Madison, he made with regard to the origin of the Constitution, namely, that the twelve States represented at Philadelphia had usurped the power of sending deputies to a Federal Convention, a body utterly unknown to their then existing Constitution, and that Congress had also been guilty of asurpation in recommending the appointment of this body utterly unknown to the Confederation. Madison's rejoinder is as follows:

Granted for a moment that the [Federal] Convention were neither authorized by their commission nor justified by circumstances in proposing a Constitution for their country. does it follow that the Constitution ought fo that reason to be rejected? The prudent inquiry in all cases ought surely to be, not so nuch from whom the advice comes, as whether

In the forty-first, forty-second, and several succeeding essays Madison examines scriatim the functions conferred on the Federal Government by the proposed Constitution, and endeavors to show that no one of them tranends the limits imposed by their commissions on the members of the Federal Convention. He considers these functions as they respectively relate to security against foreign danger, to regulation of the intercourse with foreign nations, to maintenance of harmony and proper intercourse among the States, to missellaneous objects of general utility, to restraint of the States from certain finjurious acts, and finally to provisions for

giving due efficacy to all these powers. Whether the scheme of national Government proposed by the Constitution did not involve needless and perilous encroachments on the State administrations was the fundamenquestion most anxiously debated in the State Conventions, and especially in those of North Carolina, Virginia, Massachusetts, and New York. If that question had not been answered to the satisfaction of majorities in those Conventions the Constitution must have been rejected. To answer it conclusively was, among other purposes, Madison's aim in the forty-first number of the Federalist and the five succeeding papers. Taken collectively, these six essays probably exerted a decisive influence on the reception of the Constitution, and should therefore be resarded not only as the most important contribution to the Federalist, but as the greatest

achievement of Madison's life. The inquiry to which Madison here addresses examined from a double point of view-whether, first, any part of the powers transferred to the general Government be unthe entire mass of them be dangerous to the in that State, and should not too grossly

portion of jurisdiction left in the several States? For the purpose of replying to the first branch of the question, Madison reviews in detail, in the forty-first and three following essays, all the articles composing the sum or quantity of power delegated by the proposed Constitution to the Federal Government, and arrives at the conclusion that "no part of the power is unnecessary or improper for accomplishing the necessary objects of the Union. The question, therefore, whether this amount of power shall be granted or not, resolves itself into another question, whether or not a Government commensurate to the exigencies of the Union shall be established; or, in other words whether the Union itself shall be pro-As to the second phase of the inquiry, namely, whether the powers conferred on the national Administration would not in practice prove dangerous and ultimately subversive to the State Governments. Madison sums up his argument in the following concise way: "Either the mode in which the Federal Government is to be constructed will render it sufficiently dependent on the people. or it will not. On the first supposition, it will be restrained by that dependence from forming schemes obnoxious to their constituents. On the other supposition, it will not possess the confidence of the people, and its schemes of surpation will be easily defeated by the State Governments, who will be supported by the people." This atternative at first sight seems exhaustive, but how if the Federal Government, in conceivable schemes of usurpation, had the sympathy and support of a large and preponderant section? Would not its powers in uch an event prove dangerous to the protesting but weaker section? That was an aspect of the question which Madison did not face, but it was an aspect of capital moment, as we can now see, looking back at the troubles which preceded our civil war.

No one disputes the perfect sincerity of Madi-

son with respect to the position which, as we have shown, be deliberately assumed and effectively defended in 1788. But as only about ten years later he perceived, as we know from the Virginia Resolutions, reasons to doubt the soundness of his own arguments, it may be well to review somewhat more in detail the considerations which in the Federalist appeared to him decisive. These are succinctly formulated in a comparison of the Federal and State Governments as regards the disposition and the faculty they would respectively possess to resist and frustrate the measures of each other. Now, in 1788 Madison was con vinced, from his acquaintance with the working of the Articles of Confederation, that the members of the Federal would be more dependen on the members of the State Governments than the latter would be on the former. He felt equally certain for the same reason that the prepossessions of the people, on whom both would depend, would be more on the the State Governments than of the Federal Government. It followed in his judgment that so far as the disposition of each toward the other might be influenced by these causes, the State Governments must clearly have the advantage. From a different point of view, moreover, he thought the advantage would lie on the same side, and in respect of this prevision Madison was justified by the attitude usually maintained by Southern members of Congress. at all events before the civil war. He believed that the prepossessions which the members themselves would carry into the Federal Government would generally be favorable to the States, whilst it would rarely happen that the members of the State Governments would carry into the public councils a bias in favor of the general Government. He goes on to vindicate this position from such political experience as the country then possessed So far as that experience went, it may well have seemed demonstrated that "a local spirit would infallibly prevail much more in the members of Congress than a national spirit would prevail in the Legislatures of the particular States. Every one knows that a great proportion of the errors committed by the State Legislatures proceeds from the diposition of the members to sacrifice the comprehensive and permanent interest of the State to the particular and separate views of the countles or districts in which they reside. they do not sufficiently enlarge their policy to embrace the collective welfare of their particular State, how can it he imagined that they will make the aggregate prosperity of the Union, and the dignity and respectability of its Government the objects of their affections and consultations? For the same reason that the members of the State Legislatures will be unlikely to attach themselves sufficiently to national objects, the memrs of the Federal Legislature will be likely to attach themselves too much to local objects. [A river and harbor bill, for instance.] The States will be to the latter what counties and towns are to the former. Measures will too often be decided [as in the case of adjustments of the tariff) according to their probable effect, not on the national prosperity and happiness,

vidual States." This was a perfectly reasonable expectation to base on the data furnished by the old Articles of Confederation. Indeed, the operation of the Constitution itself has furnished warrant for Madison's confidence, so long as the issue has been one strictly of nation versus State. But when the issue broadened into broad antagonism between political parties or geographical sections, it became evident that the powers vested in the Federal Government could be wielded by a partisan or sectional majority to the serious detriment of its opponents. Madson himself and other associates of Jefferson had reason to complain in 1798 of such fac tional oppression on the part of the Federalist party in the alien and sedition laws, and, later, the Hartford Convention showed that the Fedalists themselves had acquired in their turn a keen sense of the hardships and perils to which partisan or sectional minority might be exposed under our Constitution.

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It was natural that Madison, knowing what had taken place in the old Congress of the Confederation, should expect to see much the same state of things in the new Congress to be established under the proposed Constitution. As the same expectation would be in the minds of his readers, he repeatedly recurs 40 the argument from experience. "What," he asks, for example, "is the spirit that has in general characterized the proceedings of Congress? A perusal of their journals, as well as the candid acknowledgments of such as have had a seat in that assembly, will inform us that the members have but too frequently displayed the character rather of partisans of their respective States than of impartial guardians of a common interest; that where on one occasio improper sacrifices have been made of local considerations to the aggrandizement of the Federal Government, the great interests of the nation have suffered on a hundred from an undue attention to the local prejudices, interests, and views of the particular States. I mean not," concedes Madison, "by these reflections to insinuate that the new Federal Government will not embrace a more enlarged plan of policy than the existing Government may have pursued; much less that its views will be as confined as those of the State Legislature; but only that it will partake sufficiently of the nature of both to be disinclined to invade the rights of the individual States or the prerogatives of their Governments. The motives the part of the State Governments to augment their prerogatives by defalcations from the Federal Government will be overruled by no reciprocal predisposition in the members." But suppose the national Government should

attempt infringement of the rights of a State, could it successfully undertake coercion? It is curious to find this question answered confidently in the negative by Madison. writing in 1788. "Were it admitted." he says. "that the Federal Government may feel an equal disposition with the State Governments to extend its power beyond the due limits, the latter would still have the advantage in the means of defeating such encroachments. If an act of a State, though unfriendly to the

violate the oaths of the State officers, executed, immediately and of course, by means on the spot and depending on the State alone. The opposition of the Federal Government, or the interpo eition of Federal officers, would but inflame the zeal of all parties on the side of the State, and the evil could not be prevented or repaired if at all without the employment of means which must always be resorted to with reluctance and difficulty. On the other hand, should an unwarrantable measure of the Federal Government be unpopular in particular States, which would seldom fail to be the case, or even a warrantable measure be so, which may sometimes be the case, the means of opposition to it are powerful and at hand, The disquietude of the people; their repugnance and perhaps refusal to cooperate with the officers of the Union; the frowns of the executive magistracy of the State; the embar rassments created by legislative devices, which would often be added on such occasions, would oppose, in any State, difficulties not to be despised: would form in a large State very serious impediments; and where the sentiments of several adjoining States happened to be in unison [the precise case of the Southern Confederacy] would present obstructions which the Federal Government would hardly be willing to en-The final deduction drawn by Madison at the

close of this memorable series of papers is that the powers proposed to be lodged in the Federal Government are as little formidable to those reserved to the individual States as they are indispensably necessary to accomplish the purposes of the Union."

We close this survey of Madison's contributions to the Federalist with one more short extract, which shows how inconceivable to him was the idea of civil war, or one, at all events, of magnitude, involving the display of immense military resources on the part of the Government at Washington. "The only refuge left." he says, "for those who prophesy the downfall of the State Governments is the visionary supposition that the Federal Government may previously accumulate a military force for the projects of ambition. Extravagant as the supposition is, let it however, be made. Let a regular army, fully equal to the resources of the country, be formed, and let it be entirely at the devotion of the Federal Government, still it would not be going too far to say that the State Governments, with the people on their side, would be able to repel the danger.

A Country and People Very Little Known

Nowhere is there a more singular mixture of races than in Transylvania. There are to be found Hungarians, Saxons, Boumanians, Gypsies, Armenians; each people living in its own separate communities, according to its own rules, and mixing little with its neighbors. Strange customs and superstitions have there survived unchanged, and a sojourn is equivalent to going back to past ages in the development of human society. Mrs. E. GEBARD gives not a profound but a lively and entertaining account of this quaint and interesting country in The Land Beyond the Forest (Harper

& Brothers). Among the most curious ingredients of the Transylvanian population are the Saxons, who came into the country over seven hundred years ago. One legend identifies them with the lost children of Hamlin town, in Westphalia, who are said to have followed the pied piper, celebrated by Browning, through subterranean passages until they returned to the upper world by the Almescher Höhle in northeastern Tranylvania. Not only have these Teutons preserved their race characteristics for centuries unchanged in the midst of alien peoples, but they have retained many traits which have already disappeared among modern Germans. In meeting them it is not the Germans as we know them, but the Germans of seven hundred years ago that one sees. They dress like old basreliefs of the thirteenth and fourteenth centuries, and still hoard up vast and useless store visions in their churches, which are also their fortresses, in readiness for a possible siege. One Saxon churchwarden boasted to Mrs. Gerard: "We have seven chapels all full The different villages pride themof bacon." selves on their stores of different articles: thus one will have an immense stock of grain, to which additions are made every year, while another, perhaps, will have a great supply of oacon, part of it stored thirty or forty years ago,

and utterly unfit for uso. One of their strong national characteristics has always been the attention paid to education. In each of the fortified churches used to be a tower set apart for a school. Many of these old school towers are still in existence now the Saxons preserve their own school sys-tem in the midst of what they still consider a foreign land, supporting the schools from their own resources and refusing obstinately to avail themselves of any Government aid.

The Saxons live in villages, in solid stone houses. The well-to-do peasants own large farms outside the villages, which they cultivate according to the methods of 600 years ago, Physically they are an unlovely race, the women having poor complexions, narrow shoulders, flat bosoms, and enormous feet. The men are a little better looking, having often a certain ungainly picturesqueness, like figures in old Flemish pictures. Their features have a wooden and unfinished aspect, for all the world, says Mrs. Gerard, like those of the inhabitants of a Noah's ark. Their attire, too, seems to be fashioned on something of the same model, falling always into hard, stiff They are honest and industrious, but lines. grasping, distrustful, and surly. Everything is valued by them at its pecuniary worth; thus a Saxon mother in her cradle song tells her baby she loves it as much as a hundred florins, and sorrow for the deceased is often expressed by computing the exact amount of loss which the lack of his services will entail upon his family. In consequence, probably, of this extreme habitual selfishness, their domestic life is very unhappy. All the members of a family live in a state of constant strife, and nowhere else, says Mrs. Gerard, has she listened to such shocking and disrespectful language from children to their parents as can be overheard in Saxon cottages. Conjugal affection, according to her, is almost unknown among them. and, though they pride themselves greatly upon their morality, divorces are constantly sought and obtained on the most ridiculously trivial grounds. The Saxon has a great aversion to subdivision of his estate, and this is probably the real cause of the smallness of Saxon families. In a Saxon household it is the correct thing to have only two children, and the Saxon woman who has to acknowledge that she is the mother of three will do so with

vident mortification. One might imagine, on investigating their superstitions, that the innumerable observances obligatory upon women about to become mothers might alone be sufficient to dis-courage the increase of the family. That they must not wear beads round their necks, carry beans in their aprons, light a pipe for their husbands, or drink from a wooden bucket at the well, are only a few of the many rules, the slightest infringement of which may be fraught with the most terrible consequences for them-selves or their offspring. In case, however, that any of these rules have been broken in some thoughtless moment, the evil results may, perhaps, be obviated if the prospective mother will sit on her doorstep for several Fridays running, with her feet resting on a broom. Or she may sit on the same spot on a Sunday morning when the bells are ringing, with her hair unplaited down her back. Still more numerous and more complicated are the rules to be followed in the rearing of a child, and one really wonders, considering all the mysterious evil influences which seem at every instant ready to pounce upon the young Saxon, that he ever comes to maturity at all.

Saxon superstitions have little that is poetic about them; they deal mainly with the practical aspects of life. When the cat washes its face, visitors are coming. New servants must be suffered to eat freely on their first day of service, or their hunger will never be satisfie A person afflicted with fever must so into the garden when no one is looking and shake a The print of person was . I have been and the part and the part of the part of the part of the person was a person was . I have been and the part of t

young tree; the fever will pass into the tree. Whoever visits a neighbor's house must sit fown, if only for a moment, or he will carry off the sleep of the inhabitants. Salt thrown on the back of a departing guest will keep him from carrying away the luck of the house; but neither salt nor garlie should ever be given away, as the luck will go with them. A broom set upside down behind the door will keep off witches. Any one who has been robbed and discover wishes take a black hen, and for nine consecutive Fridays he and the hen must together. The thief will then either die or bring back the stolen goods. This is called taking up the black fast against a person. Garlie put into a hoard of money will prevent the witches from stealing it. Much mystic virtue resides in the lilac bush, and it is often saluted reverently with uncovere head and bent knee. Many formulas against sickness are to be recited while walking three times around a lilac bush. The first strawberry blossom, if swallowed by the finder, will insure him against sickness during the coming year. The person who sows his fields first will have a poor crop. Whoever wears a shirt sewed by his mother on a Sunday will surely die. Wood cut on a Sunday heats the fires of hell. Thursdays, in many places, is the luckiest day for marriages, and also for markets Priday is a lucky day to make vinegar or to sow seed, but unlucky for baking bro starting on a journey. In some places it is considered unlucky to comb the hair on Friday. and therefore the village school on that day presents a singular appearance.

When the Saxon colonists came to Transylvania they had been Christians for some three hundred years, and yet in coming to this new country they named mountains, woods, and plains after their old gods. Recently a Saxon woman accused her husband in a court of justice of cursing her. He had said: "May the world-dog swallow thee;" i. c., he wished her to be devoured by the Fenris wolf, one of the most striking figures in the Norse mythology. Some of the more elaborate Saxon ceremonies, which are evidently relics of paganism under a thin cloak of Christianity, are peculiarly interesting. One of the most curious of these is "throwing out the Death" on the Feast of the Ascension, when all the school girls of a village dress up a large figure of Death and bear it through the village. After the coremony is over, the Death is stripped of its clothing and the bundle of straw of which it was made is thrown out of a window to the boys. who carry it off to the nearest stream and throw it in. Only after this ceremony can fruit be eaten, as now the Death has been driven out of it, and also the river in which the Death has been drowned is now considered fit for public bathing

Before quitting the Saxons we should mention that it is owing to the laziness of a Saxon peasant that mankind have been deprived of a knowledge of the future. "In olden times," relates Mrs. Gerard, "when the Almighty used still to show Himself on earth, the people say that every one knew beforehand exactly the day and hour of his death. Thus one day the Creator, in the course of His wanderings, came across a peasant who was mending his garden paling in a caroless, slovenly manner. Why workest thou so carelessly?' the Lord, and received this answer: 'Why should I make it any better? I have got only one year left to live, and it will last till then. Hearing which God grew angry, and said: Henceforward no man shall know the day or hour of his death; thou art the last one who has known it.' And since that time we are all kept in ignorance of our death hour; therefore should every man live as though he were to die in the next hour, and work as if he were to

live forever." Transylvania has been the scene of so many conflicts, so many nations have there been arcad to fiv before the enemy, and in so doing to hide their treasures, that there is a certain undation, in fact, for the widely prevalting belief in the existence of hidden treasures. The night of St. George is considered the most favorable time to search for these, as then, to ase the expression of the peasants, all these treasures begin "to bloom" within the earth, and give forth bluish flames. Such lights seen before midnight show the presence of wealth guarded by good spirits, while those een at a later hour are of an evil nature. People born on a Sunday find them easily, though a common mora may hope to gain the power of discovering them by feeding for a whole year on mouldy bread. Sometimes the power of finding a particular treasure is supposed only to be sessed by members of some particular family. A curious instance of this was lately recorded in Roumania, relating to an old ruined convent, where, according to a popular legend, a large sum of gold is concealed. A deputation of peasants, at considerable trouble and expense, found out the last surviving member of the family supposed to possess the mystic power, and offered him unconditionally a very handsome sum merely for the benefit of his personal attendance on the spot. The gentle man in question being old, and probably skeptical, declined the offer, to the peasants' grea

disappointment. The Roumanians or Wallachians are a people of entirely different type from the Saxons. A onquered race, though they claim descent from the ancient Romans, they are neverthe less regarded with contempt by all their neighbors, and have become habituated by centuries of oppression and abuse to habits of cowardice. subserviency, and deceit. Yet they are a race of singular vigor and fertility, noted for their longevity and personal beauty. Whereas, says Mrs. Gerard, the Saxon countenances look as if rudely carved from wood, those of the Roumanians frequently recall the faces to be found on old cameos and signet rings. The forms assumed by their superstitions show that the are an imaginative and poetical people. The have cordial and gracious manners, and their amily feelings are so warm that each miserable Roumanian hut, overflowing with chiliren, is the home of kindness and affection. Each child is regarded as a new bles sing from the Almighty, and to be childless as the greatest of afflictions. Their Saxon neighbors speak of them with contempt as immoral and there is undoubtedly ground for the reproach, but it should be remembered that the Saxon maintains his superior morality at the cost of frequent divorces and amid domestic dissensions, while the Roumanian, to whom an early marriage is forbidden by military regula Mons, seidom breaks the informal union contracted in his youth, and preserves always a spirit of kindliness in his domestic relations.

The religion of the Roumanians is a mass of superstitions, which under the name of Christianity dominates their entire existence. In deed, one author has said: "The whole life of a Wallach is taken up in devising tallsmans against the devil." A Roumanian uncovers his head on passing a wayside cross, but he makes an equally deep salutation to the rising sun; he goes to church on Sunday, but it i whether he does not regard Friday. which is dedicated to Venus, as the holler day of the two. The orthodox Boumanian regards any one who buries a corpse without place ing a coin in the hand, as a pagan Roumanian churches, in contrast with the cold, bare-looking churches of the Saxons, present a most atttractive appearance, for they are covered with artistic lecorations, and are a mass of soft, warm oloring. "Not a corner." says Mrs. Gerard. but from which starts up some grinning devil not a nook but reveals some choleric-looking saint, till we feel ourselves to be surrounded by a whole pageant of celestial and diabolical beings, only distinguishable from one another by the respective fashions of their headgear. horns or halo, as the case may be. These devils play a very important part in horned every Roumanian church, where usually large portion of the walls is given up to repre sentations of the place of eternal punishment often so wretched and struggling as hardly to deserve that name.seems to derive considerable onsolation from anticipation of the day when the tables are to be turned, and the hitherto espised poor shall receive an eternal crown.

Thus the hapless victims, depicted as being marched off to the infernal regions under the escort of several ferocious-looking demons armed with terrifle pitchforks, are invariably recruited from the ranks of the upper ten thousand. They are all being conducted to their destination with due regard for etiquette, and rigid observance of the laws of exact precedence. First comes a row of kings, easily to be distinguished by their golden crowns; then a procession of mitred bishops, followed by a line of noblemen, booted and spurred; while on the other side of the wall a crowd of simple peasants and a group of shaven friars are being warmly invited by St. Peter, key in hand, to step over the threshold of the golden gate which leads to Paradise." If a Roumanian be attacked by illness, and it

becomes evident that the case is hopeless, a

burning candle is put into his hand, as it is supposed to be the greatest of all misfortunes to die without a light. No Roumanian, if his greatest enemy were dying, would dare deny him a light. In dressing a corpse for the grave it is necessary that no knot should be tied in the clothing, or the soul will be bound down to earth. Nor must the deceased have about him any least bit of iron, such as boot nalis, for that would prevent his reaching Paradise. He must have one or more pieces of money interred with him to pay the tolls or ferries on the road to heaven; and likewise a small store of needles, thread, and pins, to repair his clothes as he goes. As long as the corpse is in the house the family must be careful not to leave any knife lying with the sharp edge uppermost, or the soul will be forced to ride on the blade. In many places two holes are cut in the coffin to correspond with the ears of the deceased, that he may hear the songs of mourning as he is carried to the grave. In some localities a funeral procession in returning always passes through running water to prevent the vagrant soul from following it back to the house. There are many elaborate rites connected with the funeral and the subsequent funeral feast, but these are all omitted in the case of a man who has died a violent death or who has died without a light. Such a one is not buried in consecrated ground, but wherever he may have met his end, and the only mark of attention which his grave receives is a heap of dry branches, on which each passer-by is expected to throw a handful of twigs, thorny twigs being usually chosen.

To the fancy of the Roumanian, besides the

mortals whom he sees, the world is always peopled with restless spirits of men who have buried treasures during their lifetime and are forced to haunt the spot till they are discovered, or who have died with secret sins upon their souls and are condemned to wander till these are explated. Every Roumanian peasant also believes unquestioningly in the existence of vampires and werewolves, and it is a wellattested fact that exercisms to banish these unwelcome visitors are even to-day made use of in Roumanian villages. An unfortunate botanist, crouching on a hillside to gather plants, was once mistaken by some Roumanian peasants for a wolf, and his sudden transformation to a man when he rose to his feet was conclusive evidence of his evil powers. peasants started in hot cry after him, and he was only saved by meeting with a carriage which took him beyond reach of his pursuers. Countless are the superstitions which govern the daily life of the Roumanian, and the ob servances which are required to insure his safety in the midst of the mysterious dangers which surround him. Neither on Wednesday nor Friday should he take bread or use needle or scissors, nor should a bargain be concluded on those days. On Tuesday no spinning should be done, and there is even some danger in washing the hands or combing the hair. "May the spirit of Tuesday evening carry you off!" is equivalent to saying: "May the devil take

you!" Neither should any one make the mistake of supposing that on the comparatively lucky days of Monday, Thursday, and Satur day he may safely do as he pleases. One may attend to the household wash on Thursday and spin on Saturday, but terrible conse quences would ensue should this order be reersed. It is true that Thursday is a lucky day for marriages, but it is most inauspi clous for field labor. The exact hour of noon is always a dangerous moment, and so is mid night; it is safer to be in the house at these times. The night before Easter Sunday witch es and demons are about, and flames betra; the site of hidden treasures. None but the most reckless peasant, however, would dare appropriate the treasures thus revealed, for on that night they cannot be taken without sin. A whirlwind shows that the devil is dancing with a witch, and whoever comes near the circle may be swept off to hell. One should has been modified wherever modern researches neither point at the rainbow nor at an ap proaching storm, and "if a house struck by lightning begins to burn, it is not allowed to put out the flames, because God has lit the fire, and it were presumptuous for man to dare moddle with His work." Whoever turns three omersaults the first time he hears the thunder will be free from pains in the back for the fel lowing year. It is lucky to meet a gypsy the first thing in the morning, and it is also lucky to meet a woman with a jugful of water, while an empty jug or pall is unlucky; "therefore the Roumanian maiden meeting you on the way back from the well, will smilingly display her brimming pitcher as she passes, with pleased consciousness of bringing good luck; while the girl whose pitcher is empty will slink past shamefacedly as though she had a crime to conceal. It was an old Roumanian belief that in the building of a large edifice it was abso lutely essential that a living human being should be built into the walls to give them sta bility. There can be no doubt that this barbarous custom was often observed, and the remnant of it is seen in the practice which still prevails of walling into any large building the shadow of a living man. The shadow of some person, who must be unconscious of the spell to be cast upon him, is measured with a cord or strips of reed, and the measure is interred within the wall. The victim is sure to pine and die within forty days. A careless passe near some building in process of erection may

It is not long since there were professions shadow traders, whose business it was to sup ply architects with the necessary victims. Many of the Roumanian proverbs are worth noticing, such as:

even now hear a warning cry from the by

tanders: "Beware lest they take thy shadow!

at man always goes about with a bruised head. easier to keep guard over a bush full of live ares than over one woman. If you seek for a faultiess friend you will be friend A hen which cackles over night lays no egg in the

A man without enemies is of little value.

In Transvivania there are about 150,000 Triganes or gypsies; for, while in other countries they have been enslaved and oppressed in Hungary alone they have been well treated Therefore every night their camp fires ar cattered over the whole country, and syps bands make the wild Hungarian music familia to all travellers. They are, as all the world knows, a lazy, lawless crew, utterly un trustworthy and extremely quarrelsome among themselves. But they have a turn for quick repartee, as was shown by the Taigan who was accused of having stolen a horse by man who declared he could produce half dozen witnesses who had seen him in the ac-What are half a dozen witnesses?" said the gypsy; "I can produce a whole dozen who hav ot seen it." Another gypsy, who was asked it he would undertake to hang a criminal for fly florins, replied: "Oh. that is far too high a price! For five florins I would undertake to nang all the officials into the bargain." Up to the end of the sixteenth century the part of a hangman was always enacted by a gypsy usually found on the spot. "On one occasion the individual to be hanged happening himself to be a gypsy, there was some difficulty in Inding an executioner, and the only one pro duced was a feeble old man, quite unequal t the job. A table placed under a tree was to serve as scaffold, and with trembling fingers the old man proceeded to attach the rop round the neek of his victim. All his efforts

were, however, vain to fix this rope to the

branch above, and the doomed man, at last losing patience at the protracted delay, gave a vigorous box on the ear to his would-be hangman, which knocked him off the table, stantly all the spectators, terrifled, took to their heels; whereon the culprit, securely fastening the rope to the branch above, proceeded unaided to hang himself in correct fashion."

The religion of the gypsies is of a very vague kind. They usually admit the existence of a God, but their only feeling toward Him is one of fear. "God cannot be good," they say, "or else he would not make us die." A Tzigane scoffed at the idea of the immortality of the soul. "How could I be so foolish as to believe this?" he said. "We have been quite wretched enough and wicked enough in this world already; why should we begin again in another?' Some of the Trigane proverbs are both shrewd and quaint. They say:

Only the deaf and the blind are obliged to believe. It is easier to inherit than to earn.

Let nothing on earth sadden you as long as you can Nothing is so bad but it is good enough for some one. Better a donkey which lets you ride than a fine he

which throws you off. To the other inhabitants of Transylvania Mrs. Gerard devotes less attention. The domipant race, the Magyars, have been already fully described by previous travellers, and the representatives of other peoples are not of sufficient importance numerically to affect the character of the population. But no one can close this volume without acknowledging that he has been introduced to a most strange. interesting, and curiously diversified development of humanity.

The Appletons send us an index to their "Annual Cyclopedia" for tweive years, from 1976 to 1887 inclusive.

The first series of Leigh Hunt's "Stories from the Italian Poets" are reproduced in Putnam's 'Knickerbocker Nuggets" with the original preface-two beautiful little volumes.

A very pretty story for children is "Little Grandpa," by M. A. C. (Thomas Whittaker). It is written by an Episcopalian especially for young people of that denomination. To those not sufficiently familiar with French to read Victor Hugo's novels in the original we

commend the excellent translations of "Notre Dame de Paris" and "Ninety-Three," published by Little, Brown & Co. "Golden Words for Dally Counsel." by Anna Harris Smith (T. Y. Crowell & Co.), is a compliation of more than ordinary merit, contain-

ing thoughts and maxims derived from a great variety of sources and applicable to many important situations in life. John H. Allen is the author of "The Tariff and its Evils." which forms No. LIII. of the "Questions of the Day" series, issued by the

Putnams. It presents with clearness and force

the leading arguments brought against protection as an economic principle. Janssen's "American Amateur Athletic and Aquatic History." published by the Outing Company, ought to prove indispensable to those interested in the general subject. It covers the period from 1829 to 1888, and is full

of interesting records and statistics. Lovell & Co. send us "Inductive Language Lessons" by Harris R. Greene, a useful manual for children, and "Astronomy Note Book," by Marion L. Berneike, intended for somewha advanced students, who require a work of this

sort as a companion to their text books. "How it Looks" (Brentanos) is the title be stowed upon a series of illustrated sketches by Stanley Waterioo, originally published in the Chicago Mail. The designs, which represent the effect of a literal rendering of common figures of speech, are neatly drawn and funny.

"My Uncle Florimond," by Sidney Lusks (Henry Harland) (D. Lothrop & Co.), is a sim ply constructed and very readable little story abounding in happily drawn characters an kindly humor. As in his previous novels, the author depicts the Jews as exceptionally amia ble, benevolent, and grateful, and the reader will find Messrs. Finkelstein and Marx not les admirable for their good acts than for the amusing manner in which they pronounce the

English language. The Appletons have published part second of he revised and enlarged edition of Prof. Bain's 'English Composition and Rhetoric." It dis cusses the emotional qualities of style, and is enriched with examples, selected with admira ble discrimination from the best British au thors. The same firm have issued also a new edition of Prof. Henry S. Frieze's "Tenth and Twelfth Books of the Institutions of Quintilian," originally published in 1865. The text em to render it necessary, and the notes con

siderably amplified. A fantastic sort of old-fashioned fairy tale bearing the names of Mr. and Mrs. Arlo Bates as its authors, is published in Boston (Roberts Brothers), with illustrations by Frank Myrick. Its title is "Prince Vance, the Story of a Prince with a Court in his Box." It is intended for the amusement of little people, and we are sure that they will find it very entertaining. The illustrations are worthy of the charming

magination which revels through the text. In her "Great Thoughts for Little Thinkers Putnams) Lucia T. Ames has produced a bool which will undoubtedly make children think on subjects perhaps never before brought to their serious attention. The general drift of her remarks is sensible and appropriate, but it may be doubted whether the chapters en titled "What is God?"" What are We?" "Heavan and Hell." "What Is the Devil?" and "The Christ," will be accepted by orthodox Chrislians as perfectly sound.

The Putnams send us a very handsome re rint in one volume of Major's edition of "The Complete Angler, or the Contemplative Man's lecreation." by Izaak Walton and Charles Cotton. It contains portraits of Walton and Cotton, several original etchings, and a number of well executed wood cuts of fishes and bits of rural scenery. From the same publishers we have received a charming little edition of Thomas Moore's "Irish Melodies and Songs," with illustrations and borders printed in pale green. The press work is wonderfully lear and delicate.

It would be difficult to commend too strongly The Two Little Confederates," by Thomas Nelson Page (Scribners). Mr. Page is a man o genius, and in this book he appears in a delightful vein of comic humor, which shows one side of the civil war in a natural and impressive manner. The two little Confederates are two boys of northern Virginia, far too young to | skilfully contrasted.

serve in the war, yet living in the outskirts of it and brought by it into various interestia and entertaining adventures. There are about 150 pages in the story, and every page is worthy of its author.

President Adams has presented his report of Cornell University for the academic year 1887. 88. The total attendance of students has more than doubled in the last four years, and in other respects the institution exhibits a high degree of prosperity. An important part of the report is that devoted to physical culture, wherein it is shown that the average Cornellian is a trifle larger than the averag can student, and that his most marked characteristic is a very unusual lung power. This is claimed to be the legitimate result of the encouragement given by the faculty to the pur-

suit of athletic sports.
"The Sunday School, its Origin, Mission. Methods, and Auxiliaries" (John D. Wattles) is the title bestowed by H. Clay Trumbull upon the series of Lyman Beecher lectures recently delivered by him before the Yale Divinity School, and which have been published at the request of the faculty of that seminary. An experience of thirty years in organizing and eaching Sunday schools has rendered Mr. Trumbuil peculiarly well fitted for his task, and it requires but a brief examination of his book to recognize his intimate knowledge of the subject, his wide range of scholarship, and the catholic spirit in which he writes.

In her "Tales of King Arthur and His Knights of the Round Table" (Putnams), Margaret Vere Farrington has produced a popular and greatly abridged account of the feats of Arthur and his knights, as recorded by innu-merable chroniclers, and finally arranged by Sir Thomas Majory. The work has been discreetly done; the heavy, tedious, and occasionally ludicrous chapters which encumber Malory's book are omitted, and only those retained which illustrate the glowing imagination and inventive power of the authors of the Arthuriad. It is a large, handsome volume amply illustrated, and will form a good introduction to the study of one of the great epics

of the world.
"The Christian Unity of Capital and Labor." by H. W. Cadman (American Sunday School Union), gained the prize of \$1,000 offered by the rustees of what is known as the John C. Green fund, the income of which, under certain conditions, is to be expended "in securing a Sunday school literature of the highest order of merit." The author points out very forcibly the evils to which the laboring classes have been subjected, particularly since the age of machinery commenced, a century ago, and offers as a remedy the conscientious and omprehensive fulfilment of the divine command: Thou shalt love thy neighbor as thyself." He

expresses himself with good sense and clearness, but society must grow a great deal better before his ideas can find practical application. or even receive a hearing.

Mr. William Henry P. Phyfe, author of "The School Pronouncer" (Putnams), observes in his preface that "people speak fifty times as much as they write, and yet pronunciation has received much less attention than spelling," and the object of his book is to supply a knowledge of the elementary sounds and of the discritical marks used in representing them; to familiarize the student with the various combinations of letters commonly used in representing ounds, to teach distinct articulation by means of the phonetic analysis of words, and to furnish carefully prepared lessons in words often mispronounced. His manual is well adapted to high schools and academies, and not its least valuable feature is a list of 2,400 words in common use, often mispronounced, and of which the correct pronunciation is given.

We have seldom read a more interesting conograph than the biographical sketch entitled " Alfred Krupp," translated from the Gernan of Victor Niemeyer by K. W. & O. E. Michaelis (Thos. Prosser & Son). For enterprise, moral courage, endurance, and beneficence it would be hard to find in this century the equal of the great German founder and inventor, and the moral to be derived from his useful life is very easy of application. Comnencing his career sixty-two years ago in the town of Essen, which then contained about our thousand inhabitants, with four or five workmen, he lived to see his force increased to over sixteen thousand, and the town grown to a city of seventy thousand people. Few mon have accomplished so much under obstacles so formidable as those which beset Krupp, and his biography, which deserves more space than is given to it in the volume before us, is capable of exercising a wholesome influen on vast numbers of readers.

In his " Advance Guard of Western Civiliantion" (Appleton's) Mr. James R. Gilmore (Edmund Kirke) has produced an interesting narrative of the settlement of the valley of the Comberland and the founding of the oftw of Nashville. He is unusually well informed regarding the early history of the Southwest, and his book is the result of eight years' study of the subject. Of the perils and privations which the settlers were called upon to encounter, and of the heroism with which they met adversity of all sorts we have an animated pieture. The author claims also that Robertson, Shelby, Sevier, and their companions, besides carrying civilization into Tennessee, turned the tide of the American Revolution and subsequently saved the newly formed Union from lisruption, thereby making possible our pres ent great republic.

The Century Company publish in its completed form Mr. Edward Eggleston's novel The Graysons," which for a number of months nas appeared as a serial in their magazine. It is a capital story of Western life half a century or more ago-the work of a man familiar with the character, habits and dialect of a state of society which may be said to have practically dropped out of existence. Its counterpart, at least, could hardly be recognized at the present day. The interest of the story connects itself mainly with a semi-legendary account, of which the facts, however, are well substantiated, of a murder case in Illinois, in which Abraham Lincoln appeared for the accused and procured his triumphant acquittal. It would be difficut to find in modern fiction any thing more dramatic in incident or more impressive in style than the chapters which describe the trial of Thomas Grayson, and it is greatly to Mr. Eggleston's credit that he has rought before the reader the impression which the latter would naturally conceive of Lincoln in his prime, as an advocate at the bar. Apart from this incident the characters novel are artistically constructed and

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